The Bombay Guardian.

VOL. XIII.—New Series.] SATURDAY, FEBRUARY 15, 1868. [No. 51

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The singular esteem in which Dr. James Hamilton was held by all the Christian world, is shown by the numerous memorial notices that appear in the home magazines. These notices would already make a large volume. Writers of all denominations testify that the gifts of the Spirit, love, gentleness and meekness have seldom been seen resting in such measure on one so intellectually furnished for the office of a public teacher.

We have been favored with a copy of "A gift to the uninsured." We trust we are not uninsured; and that the Albert Life Assurance Company will think it no disparagement if we add that our Insurer is incomparably the best. Still, these Life Assurance Companies afford many the means of showing their regard for loved relatives by providing against future need. This gift is an illuminated almanac, with marginal notices of the Albert. Let us try to illuminate our lives, the days of 1000 to begin with, more splendidly than this sheet is, namely, by just thoughts, king feelings and good deeds.

In a speech at Calcutta, Dr. Macleod says 'he found himself a Presbyterian because his father was a Presbyterian before him.' The *Native Opinion* seeks to deduce from this expression an argument in favor of letting India grow her own churches. It fancies that the religion of the Vedas is coeval with the dawn of knowledge. 'The Vedas are our national archives. We have *growed* into being their followers, not inert worshippers of their words and phrases, but still worshippers in a large sense.' The following strange sentence is brought in, in the same connection:

"Every Hindoo is enjoined to beget a son, or to adopt one if he fail in getting him, for his *salvation*. A son or *putra* means a saviour from *puta* or one of the infernal regions of the Hindu system. This notion appears somewhat degrading, as a materialistic view of atonement and salvation. But, if we rise a step higher, and spiritualize this very son—and generalize him into the son or *putra* of the *paramatma*, (*i., e.*, the great spirit), does not the notion of *the* Son of God appear as a modification and refinement of the Hindoo idea of a son?"

This, he says, may appear like a Hindoo notion of Christianity. A very Hindu notion truly.

Our Native contemporary should not suppose that Dr. Macleod, in the expression quoted, means to concede that Christianity is an hereditary religion in the sense in which Hinduism is. The Hindus believe that it is the duty of every child to follow the religion of its father; the fact that a man is born a Hindu involves an obligation to uphold Hinduism. Now the Bible distinctly recognizes the liberty of every man to enquire, and the obligation upon every man to embrace after evidence obtained. 'Prove all things; hold fast that which is good.' Christianity awakens enquiry; it appeals to the convictions; and it is interpenetrated with evidence. Dr. Macleod, in common with all other thoughtful men in Protestant lands, has satisfied himself by honest and prayerful scrutiny that the Gospel is true. He is not a Christian because his father was one, though this fact may have greatly contributed to render him one. To say that, were a very different thing from saying that he is a Presbyterian because his father was one. The very language used by him shows that he does not regard denominational differences as of great importance, so that men sincerely hold the Head, even Christ.

A Hindu son saves his father by performing certain rules and propitiating the Brahmins. *Native Opinion* imagines that there is some analogy between this tenet and the grand Christian doctrine of salvation through Christ's sacrifice of himself. He that can trace an analogy here can trace it any where. On the one hand a sinful son of a sinful man; on the other the holy Son of God. On the one hand an individual who is himself unsaved becoming the author of salvation to one that is dead and gone; on the other, one that came into the world to offer living men salvation from sin and its consequences. On the one hand a few worthless ceremonies; on the other the voluntary immolation of the noblest and most glorious of beings.

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SATURDAY, FEBRUARY 15, 1868.

A VOICE FROM THE GRAVE.

Much sympathy for those more immediately affected, has been awakened in the community by the very sudden and painful death of Dr. Wm. W. Somerville, on Wednesday evening last. He had suffered much from sleeplessness; his profession was one that made this ailment particularly trying; he had frequently tried different opiates without success; he lately expressed the opinion that diluted Hydrocyanic acid (Prussic acid) might perhaps give him the relief that he needed. He was seen by the servant, before bed-time, (his early duties in the harbour causing him to retire very early) dipping cotton in a medicine-glass and applying it to his nostrils and mouth. He was inhaling Prussic Acid. Shortly afterwards he undressed, and had scarcely done so before the overdose which he had incautiously taken, took sudden and violent effect upon him. For two or three minutes he rushed frantically about uttering loud cries, then fell dead on the floor. His brother-in-law, Dr. Anderson, absent in the harbour at the time, came in about ten o'clock and found him dead.

It was our privilege to pass the night with the bereaved relative, beside the corpse. In the silent watches of the night, we read some papers on religious topics written only a few days before by the deceased. He was accustomed, in leisure Sabbath hours, to select a portion of Scripture and write upon it; and nothing could be more impressive than his language read under such circumstances. One of these papers was on Isaiah vi. 6-8, and John xii. 24. "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof as the flower of the field." "Verily, verily, I say unto you except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Under the first head, he spoke of the frailty and brevity of life. We quote a few sentences:

"The divine conception of human life is very different from that held by mankind generally. His thoughts are not our thoughts. He calls it a vapour; a shadow; something so fleeting and insignificant as scarcely to be noted. All flesh is as grass. How insignificant does a blade of grass seem. We think nothing of treading it under foot. The botanist sees beauties in it, and wonders of design which the careless passer-by never conceives of. Its wonders of construction, its adaptation to circumstances, its power of receiving nourishment even from the most unfavorable soils, all indicate the goodness of God. Yet here we have many whom we in our pride regard as the greatest of God's works, regarded as nothing superior to the tiny plant of which we are speaking. How quickly does the flower fade, how seldom does the tiny plant survive the rude easterly blast. So frail, so short, so soon coming to an end is human life. The best of us, the most amiable and the most virtuous, as well as the wicked and those regardless of God, are here, equal. The heathen poet has said, Death knocks with equal foot at the palace of the rich and the cottage of the poor. We are all rapidly hastening to the grave. Yet how many are completely regardless of this destiny of ours.—Why should we wait for a death-bed before we allow these thoughts to possess us? Let us rather seek now, even now, while it is called to-day, not to harden our hearts, but to return unto the Lord with full purpose of heart, and so to live as not to fear the summons when it is addressed to us. Let not the approach of death send a cold shiver through our frames, but let it rather afford us joy as being the approach of the messenger sent to convey us to our eternal home."

Then referring to the second passage quoted he says:

"This is a remarkable passage. The corn of wheat falling into the ground, the outward cotyledon decays, the external envelope, but only in order that the germ of the plant may be exposed and enabled to avail itself of the earth's nourishment, when it fructifies until a complete plant is formed spreading and enlarging until it attains its full development. But how can this be applied to spiritual things? We are all alive unto sin and dead unto righteousness. We live in sin and obey the motions of it in our members. But when we become Christ's, we become dead to sin. 'As many as were baptized into Jesus Christ, were baptized into his death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.' There is an actual change in the human heart, which is as necessary to future life as the death of the seed is to the maturity of the

plant. There is here also an allusion to the Resurrection. While in this world we cannot be promoted to the full enjoyment laid up in heaven for the children of God. The nature of the believer cannot expand sufficiently here. He is too much clogged and tied down by earthly cares and considerations to be able to bear this; he is not yet perfect. He is yet in a chrysalis state. He groans being burdened, and knows that this will only be removed by his introduction into the presence of Him whom he loves and who has loved him with surpassing, unparalleled love."

Dr. Somerville was laid in the vault where two sisters had already been laid. His elder brother was unhappily absent from Bombay at the time. His bereaved father is one well known in Scotland, and held in high estimation, being the Convener of the Missions of the United Presbyterian body. We commend the afflicted relatives to the prayers of our readers. And we commend to all the solemn words that come to us from this grave.

MAX MULLER ON IDOLATRY.

WHAT is charity? Let the answer be that it consists in thinking of other people as they think of themselves, and some startling results follow. If no such answer is returned it is not worth while to speculate about the probable results. But this in fact is the very answer returned by the leading spirits of the literary world at the present day, in whatever relates to religious thought. We are to look at every man's religion from his own point of view. Now the tendency of men is to take a flattering view of their own religious belief. A strong bias leads them to look kindly for whatever may be justificatory of it, and negligently or wrathfully at all that disfavors it. Their peace of mind is very much dependent on the persuasion that they are religiously right, and they accordingly resist and resent any assault upon it. This state of mind is sadly unfavorable to progress; the windows by which light might enter are shut and double barred. It is by virtue of this hereditary bias that the most corrupt and monstrous forms of religious belief are handed down intact from generation to generation, and maintain their hold even in the presence of higher and truer conceptions. People who have not been in the habit of tracing to the depraved nature that we all have in common, the more salient manifestations of that depravity, are at a loss to understand how idolaters and polytheists can cling to their systems as they do; and imagine that with the very first entrance of intellectual light, those systems will be abandoned. But the accessions of intellectual light simply teach the biassed heart how to find new arguments for its inherited superstitions. So we find educated Hindoos not only apologizing for but commending idolatry. But a still more remarkable phenomenon meets us, caused by the modern notion of charity which we referred to above. We are to think of men as they think of themselves; we are to look at their religious belief from their own point of view.

An exemplification of both these phenomena is found in the preface to Mr. Max Muller's new book, entitled "*Chips from a German Workshop.*" We quote it as re-stated in the *Times*:

"Most European residents in India consider the Hindoos idolaters. A Hindoo lecturer at Benares strenuously defends his countrymen against this imputation. He says:—

'If by idolatry is meant a system of worship which confines our ideas of the Deity to a mere image of wood or stone, we disclaim and abhor idolatry; but if, while we firmly believe in the power of God, we behold by the aid of our imaginations any of his glorious manifestations in the form of an image, ought we to be charged with identifying them with the matter of the image, while during these moments of sincere devotion we do not even think of matter?'

"The lecturer proceeds to draw a parallel from the picture of a beloved friend, and asks us if, while gazing at his picture, we fancy him to be nothing more than a piece of painted paper. He complains that the Hindoos are charged with polytheism, in the teeth of thousands of sacred texts which declare that there is but one God, who manifests himself as Brahma, Vishnu, and Siva, in his several functions of Creation, Preservation, and Destruction."

If the Hindoos are not idolaters, then there are no idolaters in the world. For no worshipper of an image professes to limit his idea of the deity to that particular image. 'These be thy gods, oh Israel, that brought thee out of the land of Egypt,' said Aaron in presenting the golden calves to the Israelites. With acclamation, they received the golden calves as their deliverers. Yet the calves had only just come into existence; and they had been brought out of Egypt months before.

The question really at issue is, What is that use of images which is sinful? Christians turn for an answer to the word of God; and they find that the use of images in worship is always and altogether sinful, whatever the ideas in the mind of the worshipper. It is forbidden to make the likeness of anything in heaven, on earth, or under the earth, for the purpose of bowing down to it, or using it as a medium of worship. If true religion exists at all in the world, if there are correct ideas of the Godhead and of the service due to him, it is owing to that second command of the decalogue. Had this been omitted, the Jews would soon have parted company with all that light of true religion that distinguished them from others. Where there is idolatry there is an invincible tendency to the degradation of religion. Men begin with Brahma, Shiva and Vishnoo, calling them manifestations of attributes. Soon these become distinct gods, with personalities and histories of their own. In due time we get a legion of fantastic or monstrous deities, some of them represented with elephant heads and as many arms as a zoophyte, and some with the tails of monkeys.

The charity that seeks to vindicate Hindu polytheism and idolatry, is something as opposite to the charity which Christ requires of his disciples, as indifference is from earnestness. True charity cannot take a step without the sanction of truth. When God has spoken, she does not smile on those who contradict him. God is love and there is nothing more loving than his truth, more fatal than its opposite; so she seeks to bless men by turning them away from—not by confirming them in—their errors.

Suppose the world were to carry out its idea of charity in other things besides religion. Men do not think themselves ignorant; why should we think them so and plant schools all over the country? The Hindoos have faith in their native doctors and medicines; why educate medical students to supplant those? Why should not merchants take every man's idea of his own trustworthiness and let him have all the goods he wants?

Beneath the fallacies we have mentioned there is a great underlying misconception as to what religion is. Religions are one and all looked at as man's attempts to attain to rational ideas of deity, and of our relations to the Creator, and so one is to be commended for its particular measure of success and another for its measure. Whereas there is and can be but one religion, and that is from God and sets forth the way of salvation for sinful men. The other systems called religions, are men's alternatives for God's religion, what men have turned to from the truth, in obedience to the same proclivity that made them sinners. The mind of man is ever at work to find a substitute for the words of God; and never more than in Christendom, at the present day.

HOMILIES FOR THE TIMES. XIV.

"*One thing I do.*' PHIL. III. 13.

The great and embarrassing question for man is not, What wilt Thou have me to do? As a matter of fact this is not a matter of urgent solicitude with them. Happy are they who have been brought into a state of mind that naturally expresses itself in such an ejaculation. They shall not ask in vain. But the thing which men pre-eminently need is a power that shall take hold of them and bring them into a state in which they shall earnestly desire to know God's will. A revelation that should merely make known to us God's will, would go a very little way toward the satisfaction of our soul's need. The unthinking imagine that the Bible is just this and nothing more. But the word of God is come forth into this world to give life, and not simply to meet the demands of life.

So far is it, from being the case that men are seeking the knowledge of God's will, that there is not anything they more habitually and persistently shun. Their ingenuity is employed not in getting the commandments of God brought into fullest light, but in the work of degrading and transforming those commandments so as to make them tally with their own depraved will. Of the will of God they know far more than they care to know. They may perhaps talk a great deal about the obscurity that hangs about the divine will in some directions, at the same time that they are utterly neglecting to do those particulars of that will that are flooded with light and are of an eminently practical character.

It is utterly futile to urge the excellent morality of a system of religion as the main reason for welcoming it. They that do so show themselves singularly in the dark as to what is the actual moral state of man.

Paul was one that made his boast of the law. He flattered himself that the will of God as set forth in the law was identical with his own will. The law of God was, he thought, very much the law of his own nature. He spent his time in trying to make it appear that his will ran parallel with the blessed will of God. But did he know the will of God? No. With the law of God in his hand, he was yet wonderfully benighted as to its real requirements. He interpreted it in accordance with what he found in himself an inclination to do, and completely missed its true purport. He thought that he was yielding an admirable obedience to it when he sought to extirpate Christianity from Judea. Then came the overwhelming revelation near Damascus, when he discovered that the Jesus of Nazareth, whose followers he had been pursuing with so much malevolence, was on the throne of heaven. In that moment the towering image of the law-like Paul of Tarsus, fell from its pedestal with a great crash. After that came many days of heart searching and searching of the word of God. Scales had fallen from his eyes, and he saw all things in a new light. Gracious and reassuring words had been spoken by the glorified Saviour of men; but the heart is

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a very mysterious and delicate organism; the sinner does not generally attain to the higher peace of the Gospel without having had to battle more or less with the law. 'When the commandment came' Paul tells us 'sin revived and I died.' The light that shone from heaven as he journeyed to Damascus, had fallen upon the law and disclosed in it proportions that he had never dreamed of. Christ is the Messiah; I am to serve him; he has honored me with an express commission; but how can I serve him unless I am conformed to the law? The law of God has a length and breadth, a spirituality and an intensity that I never dreamed of. Without a moment's delay I must address myself to it, and cease not until it is entirely transferred to my own heart. Then shall I be ready to go forth and execute Christ's great commission. Then sin revived and he died. By the knowledge of the law he obtained the knowledge of his deep sinfulness. He saw that all his works and all his aims had been stained with sin. But what was more appalling was that the very sin was still in him, meeting and resisting the divine law at every point. To his horror, he discovered that even now the knowledge of God's will had no power to make him do that will. He to whom Christ was looking, was actually carnal, sold under sin. There was a law within him, the law of his own depraved nature, absolutely refusing to be displaced by the law of God. In his former days when he fancied himself at amity with the law, he was accustomed to judge of himself by his aspirations and day dreams and ineffectual desires, not by the things that really had authority over him. He now sees his mistake. His mind is enlightened with regard to the veritable requirements of God's law, and what is more he sees that those requirements are holy, just and good; the law is an admirable one; but alas! it is not the law of his being. Wretched man, what shall he do? Who shall deliver him? Deliver him? the echo of the words arrests his attention. What is Christ? Is not he the Deliverer? Did he not come to save sinners? To save them from their sins? Why did he die? What is the meaning of the cross?

Ah, we are come to the cross of Christ. Now we begin to discover what the Gospel means. Christ crucified is the wisdom of God and THE POWER OF GOD unto salvation. What the law could not do, in that it was foiled by the law of our depraved nature, God accomplishes by the cross.

They that flee for refuge to Christ, receive the gift of the Spirit. If then they insist upon surrendering themselves to the study of God's law, they shall be made to see the claims of that law in such a way that they shall be driven to despair. They fall helpless at the feet of Christ Then the Holy Spirit puts forth his appropriate power in his own way and shows them the Crucified One, self-offered for their sins, and the boundless love of God procured for them just as they are. They now discover that the Holy Spirit is given to believers not simply to harrow them with a more thorough revelation of God's will, not that, but to be in them a POWER, energizing them with an energy that had no place and could have had no place in them naturally. And this is not, as the author of "Ecce Homo" would have it, a power resident in man's own nature, though slumbering and needing to be evoked by the mighty appeal made from the cross, but a power that comes to him from without, even from the very throne of God. When Christ, the resurrection and the life, stood at the portal of the tomb of Lazarus, there was no power and no potentiality latent in the body of Lazarus, waiting to be evoked. The entire power was in the word that went forth from Christ's lips. In him is life.

NOTES FROM AN INTERLEAVED BIBLE.

Psalm XIX. 4. The antecedent of 'their' is 'heavens.' These six verses perhaps look forward to a time when the redeemed shall hear the testimony of creation, and when creation shall no more groan. If any man is in Christ, all is become new; creation is emancipated; the heavens declare the glory of God who gave his Son for sinners.

7. The law of the Lord is here used in a large sense, including the remedial means. The law itself is perfect, convincing of sin, but without power to convert. But what the law could not do in that it was weak through (nullified by) the flesh, God, sending his Son, effected by grace.

The word of the Lord is here described as re-creating the heart, giving wisdom, gladness and purity, and not to be supplanted, but retaining all authority from generation to generation. It gives wisdom to the simple, to those that are conscious of their need of it, even the wisdom of God, that which God sees to be really needed by man. How confounded will men be at the last day, to discover that they had with them all along, the very wisdom of God, that which would have converted all the disorders of life and set all things to right, but which they spurned, preferring their own vain acquisitions, even after the world was full of monuments of the ruin wrought by these. 'The simple.' 'I thank thee that thou hast revealed these things unto babes, and hid them from the wise and prudent.' The great thing is to carry about with us a sense of need and to look for the communications of wisdom hour by hour.

'Rejoicing the heart,' explained by 11, 'in keeping of them, great reward.' His commandments are not grievous. They rejoice the heart that is trusting in the righteousness of Christ and subject to the Spirit.

9. The word is called 'the fear of the Lord,' because it owes its power over the heart to godly fear. Fear is a synonym for cordial subjection in the O. T.

True and righteous altogether. Happy he who can adopt this language. He is a new creature. The natural heart is wedded to its own judgments, angered at any reflection upon them. We want this zeal for God's *pronouncements*.

11. 'Warned.' The word of God gives us all the information about the future that we need in order to escape the ills that are impending. It is a wonderful thing in a world like this to be guarded against future calamities. But who are thus warned? Those who *serve* God. They are shielded in a way that others are not. They are taught what to hope and how to hope, what to fear and how to fear. This is a part of the *reward* of keeping God's statues.

12. Who can understand his errors? Men of gigantic understanding, able to weigh the planets or write a philosophy of history, fail to understand their errors, Some of the grandest opinions ever held among men, are seen ts be errors when laid along side of the judgments of God.

Epitome of News.

SATURDAY, FEBRUARY 8, 1868.

—Here is Bombay as seen by the *Bombay Gazette*: "From Rotton Row downwards, or upwards, or whichever way it is, there floats an electro-plated species of West-Endism in Bombay. How interesting it would be to read a batch of the private letters that go from, and come to, India! We should probably ascertain that the smiling and well-dressed lady reclining in the luxurious barouche had a sister at home who was occupied in the stiching of shirts for cheap outfitters in the city. The gentleman on the fine Arab would perhaps receive a note from his old mother, asking him for God's sake to send the wherewithal for the purchase of a new mangle; otherwise she would be obliged to stop business. Urgent requests for repayment of odd sovereigns borrowed in hard-up days would be received by the gentleman who cries out "Bottle of best Moselle. butler, well-iced." The young wife in the Malabar Hill bungalow would write a short note to her bankrupt old father, to say that she regretted the unavoidable expenses of Indian life deprived her of the pleasure which she would otherwise have had in acceding to his request for a ten pound note; and a long crossed letter to her dearest friend at Brighton, expatiating upon the beauties of the thirty-guinea dress in which she proposed to go to the Governor's Ball. Bah! We might write for ever and a day, and not then have mentioned one out of fifty miserable Bombay shams. Their name is Legion, and every one of them was born and bred in *Vanity Fair*."

—The *Delhi Gazette*: "We learn from very good authority that His Excellency Sir William Mansfield has decided upon sending *via* Jubbulpore and Nagpore all European troops which may have to be ordered from the North West and Bengal either homewards, or by way of transfer to the other Presidencies. Some 15,000 troops are likely to pass down by this route during the next seasons. The Central Provinces authorities may profit by this early notice."

—*Englishman*: "Having passed through the preliminary stages of exhibition and experiment, the new gas has come forward as a candidate for public favor. The patentee makes no secret of the manufacture, and has shown that it can compete not unsuccessfully with the oil lamps which are regarded in every well regulated household as a nuisance."

—The trustees of the late Mr. E. I. Howard have brought a suit against the Albert Insurance Co. for the recovery of Rs. 25,000. Mr. Howard had insured his life for two yeare. Six days, after the expiry of the term, the trustees paid the premium. The case was adjourned. The widow has no interest in the matter it is said.

—About forty vessels are now being laden in our harbour for Annesley Bay. There are already 100 ships there.

—A ramooshee living in the compound of the Jamsetjee Hospital was charged by another ramooshee with having stolen wood, and while the latter was pointing out to another party the wood in the man's hut, he brought an axe and killed him. He then ran away and jumped into the tank in front of the Leper Hospital. We were passing at the moment and saw him jump in. He was taken out and is in custody. He is a Puradeshi, a Hindoo, by name, Huribhuzun Ramdeen.

—A man has been sentenced to transportation for life for uttering a forged promissory note.

—The G. I. P. Railway advertised a new time-table to come into force on the 17th instant, and a further opening of the Jubbulpore extension to Beerh from the same date.

—The conviction and sentence of another of the alleged Poona forgers, have been reversed by the High Court.

MONDAY,—FEBRUARY, 10.

—A Hindu writes to the *Times of India* thus "I am now in great perplexity as to what I should consider the Roman Catholics to be. Are they worshippers of Christ or St. Peter, the Holy Mother Church, or the Lord Pope? 'The Bishop Elect,' in his consecration oath, declares his allegiance and fidelity to St. Peter, the Mother Church, and the Lord Pope, but says not a word in the whole of it about Jesus Christ. Is a Bishop required to preach the Lord Pope and not Jesus Christ, whom the Christians hold to be divine? I can understand the reasonableness of a religious teacher swearing faithfulness at a solemn service to God or to one who is considered to be an incarnation of God, but it is quite inexplicable how the honor which belongeth to God alone can be ascribed to any mere man. St. Peter was a mere man, who was once guilty of gross infidelity—why "Divine Lord?" The Holy Catholic Church is a body of sinful erring men; and "the Lord Pope" is also a man, among whose mitred predecessors, history records such characters as the favourites of Theodora and Marazia. The Romanists, it is evident, worship man, and they strongly resemble the Hindus, who worship dead men as well as living men. I cannot understand why the poor Hindus should be condemned for their polytheism and idolatry."

—In the same we find the following by a European correspondent: "The enforced celibacy of the greater part of the able-bodied youth of France under the millitary organization, is menacing the French race with what looks very like

extinction. This was so even before the new law of 1868, when each year took away from industry and marriage 60,000 out of the 150,000 sound-bodied young men upon whom France depends for the maintenance of her race. But under the law of 1868 the State takes them all. The whole 150,000 are now to be passed through the fire to the Military Moloch. It is no speculative conclusion, but a conclusion from hard figures and facts, that this measure menaces the race with extinction. Now what does all this mean? A cool-thinker like the French Emperor must be fully aware of the social bearing of his act; and French statesmen can scarcely be blind to the consequences of a policy to which no effective opposition seems possible in any quarter. If they could be supposed frantic enough to intend to perpetuate an army organization on this scale and method, they might be thought to be actually facing, and willing to acquiesce, in that appalling result—the gradual expiration of the great French race. The mystery is great. But the most plausible way of accounting for what is passing is that the purpose is for one great and final struggle for supremacy with the German people for the re-division of Germany and Italy, and the creation once again on French borders of powers weak enough for it to be safe that France should keep but moderate forces on foot."

—The Bank of Bengal has paid two lacs for premises in our Elphinstone circle.

—The *Bombay Gazette* has an article about insolvents in fine equipages. It is characteristic of this jouralist that he never gets angry with any body without cracking his whip at religion. It distresses him that there is so much prayer. We think we can confidently assure him that there is very little.

TUESDAY,—February 11.

—*Bombay Gazette*: "A Parsee priest named Jehanghier Sorabjee, was yesterday placed before Mr. R. H. Showell, Second Magistrate of Police, on a charge of attempting to commit murder by throwing Buchoobaee, his wife, from a window, thereby intending to cause death, and by the same act causing grievous hurt to Buchoobaee on Saturday. The woman now lies in a dangerous state in the Jamsetjee hospital, and the accused was threfore remanded to jail until Monday next."

—The same: On Friday last a lecture was delivered in the Town Hall in connection with the Mechanics institute by the Rev. William Brown Keer, Harbour Chaplain, S.P.G.—Commander Robinson, H. M. I. N., in the chair. The lecturer after citing the descriptions of the newspaper press from the poets Cowper and Crabbe, traced the progress of *news* from the earliest times when it was conveyed by foot messengers or couriers only, and afterwards became fixed in permanent history in the rock cut inscriptions columns and temples of Sesostris, Thothmes Psammeticus and others of the Egyptian, Babylonian and Assyrian Kings; and the Athenian pastime of discussing the latest intelligence on Mars Hill, and the reports from the Roman battle fields which became embodied in the commentaries of Cæsar, and which supplied at that period the place of our own "*Times*, correspondent." The first attempt at publishing a news' sheet is said by Suetonius to have been made by Julius Cæsar who caused *Acta Diuraa* or *Publica* to be written and put up in public places of the city. One or two specimens of these were read, which like the papers of the present day gave no high idea of tavern morality and life among the butchers and market people. After the decline of the Roman empire which had its messengers everywhere a long period followed, during which intelligence stagnated rather than circulated until the revival of literature at the era of the Reformation, when that Hercules of intelligence the Printing Press produced the first printed books in 1470, so exactly alike that a suspicion arose among Pope and clergy that its workers were in league with the powers of darkness and they came to a determination that it should be put down."

We have not space for the remainder of the notice. The Mechanics' Institute should abandon the large room of the Town Hall as a place for lecturing. Though within seven yards of the lecturer we found it impossible to follow him.

—*Times of India*: "Calcutta gave a Dinner to the Rev. Drs. Norman Macleod and Watson in the Town Hall on Tuesday night. The number present was limited to 150, but many more applied for tickets. The chair was filled by the Hon'ble Sir William Muir, K. C. S. I. On his right was his Excellency the Viceroy and on his left Dr. Norman Macleod. On the Viceroy's right sat Dr. Watson and the Commander-in-Chief. On Dr. Macleod's left was the Lieutenant Governor. M. J. C. Crawford, C. S., acted as Croupier. On his right were Dr. Murray Mitchell, a guest, and Dr. Ogilvie, and on his left the Rev. Messrs. Thomson and Roberts, Chaplains. The Hon'ble Mr. Brandreth, Sir R. Temple and Colonel Norman were present. Ladies were in the gallery. So far as the speeches and the enthusiasm with which the toasts were received, are concerned, the Dinner was perhaps the most successful ever given in Calcutta. It was certainly the most influential, and Dr. Macleod spoke from the heart when he said he would never forget it. The Bishop was prevented from attending, by a conversazione in the palace which it was impossible to postpone. The Rev. E. C. Stuart replied for his Lordship, and most worthily. Dr. Murray Mitchel spoke most effectively."

—*Times of India*; Calicut, Feb. 10: "American ship *John Watt* with coals for Bombay arrived here on fire. She has been beached, and the fire put out, and is now discharging,

—Same: "We have received intelligence of an outbreak among the Naikras, a predatory tribe inhabiting the Punch Mahals and the Barria jungles south-east from Baroda. They were led in their attack by Roopa Naik (who gave the authorities some trouble in 1859), and on the 2nd instant plundered the treasure chests at Bajghur and Jamboorha, murdering at a same time two karkoons and a few men of the Bheel Corps who were in charge of the treasure. The affair is one for the police to settle, and they are doubtless fully able to cope with the tribe in question, but as a precautionary measure two companies of Native Infantry and a party of the Gaekwar's horse have been sent to Halloley, and will act under Mr. Propert's orders."

—The *Friend of India*: "Mr. Massey has arranged to make his financial statement in the last week of this month, we believe. This, however will depend on the preparation of the Income-tax Bill by Mr. Stokes. The proposed new License-tax on traders and bankers has been abandoned, or will be made over to the local Councils. The Income-tax Bill will be duly published in the *Gazette* to allow of the expression of public opinion before the Legislature is asked to pass it into law."

—Same: "We can attempt no outline of Dr. Macleod's speech at the dinner given to him by Calcutta, or rather by India as represented by his highest dignitaries, on Tuesday night. Humour, pathos, eloquence were all happily blended in it. He spoke of the honour as the greatest he had ever received. He mentioned how the grandeur of our Indian dominion had impressed him—the sight of so vast a continent ruled by a few European gentlemen. He referred to the deservedly high character of missionaries, and the great influence Missions are already exercising. He dwelt on the spiritual wants of India, saying that the two saddest sights that had met him in his whole life were, one he witnessed in America where a slave woman besought him, if he bought her, to buy her child with her; and one at the Ghaut the night before—a mother dying as she lay amid the plashy ooze of the Hooghly. Dr. Macleod declared that while he had thought much and worked much for India before, he would henceforth to his dying day do so more than ever. Sir John Lawrence spoke with great feeling.

WEDNESDAY,—February, 12.

—Considerably more than 1000 persons a day pass between England and France.

—the stock of Cotton in Liverpool has fallen to 340,000 bales, and Dhollera has gone up a penny.

—The tindal who killed his boatman Canvo, has been arrested.

—The English Mail of Jan. 18th arrived yesterday morning. Heads of intelligence: A prosecution has been instituted by the Government against the proprietor of the *Irishman*, for the publication of seditious articles.

An application has been made to the Court of Queen's Bench to remove the trial of Burke, Casey and Shaw from Warwick to London. The Court has reserved their decision.

The post of Financial Minister in India has been offered to Mr. Childers, M.P., but declined by him for family reasons.

The Rev. W. K. Macrorie has consented to go out to Natal as rival bishop to Dr. Colenso.

A large educational conference has been held a tManchester. Resolutions were passed advocating the reintroduction of Mr. Bruce's bill with modification, and with clauses providing for the enforced attendance of all neglected children at school.

Mr. Charles Lanyon, M P., and Mr. R. T. Orpen an eminent Irish solicitor, have been knighted.

In the East-end of London 40,000 persons are said to be out of employment. Great distress also prevails among the ship-building operatives on the Clyde.

The Army Reorganization Bill has passed the Corps Legislatif by 199 to 60, and has been presented to the Senate.

It is reported that there has been an exchange of most friendly courtesies between the French and Prussian Sovereigns.

Much distress prevails in France among the poorer classes. In Eastern Prussia the distress from famine continues very severe.

The remains of the Emperor Maximilian have arrived at Vienna.

The Portuguese Parliament has been dissolved.

The American Senate having passed a resolution requiring the reinstatement of Mr. Stanton as War Secretary, General Grant has resigned the office into his hands.

—*Overland Mail*: "A committee is in course of formation in London having for its object the prosecution of Sir Richard Mayne, or rather the Commissioners of Police, for connivance at, negligence in preventing, the explosion at the House of Detention, Clerkenwell, which has been attended with such melancholy results. It is stated that the extraordinary declaration of the prisoner Allen, made immediately after his arrest to the effect that he was in the employment of the police, his subsequent "statement," of which no authentic version has been given to the public, and the credited rumour that for some time anterior to the explosion he had been in the pay of the police for detecting coiners in the neighbourhood of Drury-lane, have induced many persons to promote the formation of a committee which, by proceeding against the Commissioners of Police, would insure to the public a full and unfettered inquiry into the part which they played in the lamentable transaction of the 13th December. A manifesto from the committee charged with the conduct of the matter is expected to be addressed to the public in the course of the next fortnight.

The Mail brought nothing from Abyssinnia, There was no boat at Jibbel Teer.

Times of India:—Alexandra: "Orders have been given for the construction of a land line of telegraph to Massowah, everything to be finished in six months. At first it was intended the line should pass along the coast of the Red Sea, but this project could not be carried out from the natural difficulties of the route—want of water, &c., &c. Accordingly the line is to pass along the Nile valley to Wady Halfa, and thence across the desert to Massowah."

H. E. has Governor has retuned from Kurrachee?

Globe: "The Rev. H. W. Andrew, of Wood Hall, Hithersett, Norfolk, has received a letter from the Rev. A. Stern, one of the Abyssinian captives. Mr. Stern, who writes from Magdala, Dec. 9, says:—'I thank you and every member of your Church and family who have been and are still pleading for me. Assure them that their intercessions and those of other Christian friends have been the greatest comfort and support to me in all my afflictions. If forecasting indications are a safe guide, I believe the day is not far distant when I shall be able, God willing, to express to them in person the depth of my sincere gratitude."

—*Times*: "On the 14th of November last a new volcano broke out in Nicaragua, about eight leagues to the east of the city of Leon, on a crowded line of volcanoes running through the State parallel with the Pacific coast. It commenced about 1 o'clock in the morning with a succession of explosions which were very distinctly felt and heard at Leon. These explosions opened a fissure through the earth's crust about half a mile in length, running from the old fissure in a south-west direction, and about midway between the extinct volcanoes of Las Pilas and Orota. they being two of the numerous ones which stud the ancient fissure. Before daylight on the morning of the 14th fire was seen issuing from the new volcano in various places. The explosions continued irregularly during the whole time that the volcano was in a state of eruption, sometimes in rapid succession, and at other times at intervals of half an hour. Low rumbling sounds were heard almost incessantly. In the course of a few da

[illegible]pened on the new fissure, about [illegible] apart, the one on the south-west- discharging perpendicularly, and [illegible]ting out towards the north-east at [illegible] degrees from the perpendicular. [illegible]n these two craters steadily increas- height, while jets of flame and [illegible]harges were emitted from two or [illegible]side fissures.

[illegible] *Mail*: "It appears that a reverend [illegible]has at length been induced to take [illegible]f the responsibilities of the see of [illegible]e room of Dr. Colenso, deposed. The [illegible] nominated is the Rev. W. K. Macrorie, [illegible]of Brasenose College, Oxford. Mr. Macro- [illegible]s formerly a master of Radley, subsequently [illegible]bent of St. James's, Accrington, to which [illegible]s presented by the Hulsean trustees. He is [illegible]bed by those who know him as a very High [illegible]hman, but not what is called a Ritualist. [illegible]nderstood that he will be consecrated forth- [illegible] and will be designated Bishop of Pieter- [illegible]tzburg."

[illegible]he distress at the East-end of the metropolis [illegible]uming such serious dimensions, that it may [illegible]estioned whether anything save the terrible [illegible] famine in Lancashire has ever equalled it [illegible]land. No less than 40,000 persons are said [illegible]t of employment in the district; and the [illegible]tion of the present condition of the Isle of [illegible] where the great iron ship-building estab- [illegible]ents sprang up only a few years ago, calls to [illegible]d the stories of Eastern cities stricken by the [illegible]gue. All signs of industry have vanished, the [illegible]ps are closed, the houses denuded of furniture, [illegible] the inhabitants wander silently and aimlessly [illegible]h the ghastly hue of sickness upon them. [illegible]e-fourths of the workmen are said to have [illegible]en from a year to two years unemployed, and many have sought for work elsewhere in vain. In other neighbourhoods the state of affairs is not quite so bad as this, but throughout the eastern part of London there is no doubt that the distress is vast and heart-rending. The practical sympathy of the public also has been largely awakened, and a very considerable amount of money is being daily received by the leading relief organizations; yet the actual pressure of the distress appears to keep pace with the increasing liberality of the public; and the greater the exertions to relieve the prevailing destitution the more formidable become its proportions."

"Very sad tidings reach us from every part of France. The trade and manufactures of Lyons are paralysed by a variety of causes, in which the uncertainty prevailing as to the political future has no small share. Hunger and destitution are making sad havoc among the operatives at Nantes, Rouen, and Roubaix; and even in Bordeaux, where the mildness of the climate generally does away with one cause of suffering, the destitution is painfully manifest. So dense are the throngs of famishing operatives that besiege the Hotel de Ville, clamouring for bread or employment, that the guards had to be doubled. At Lille starvation is endemic, and no one who has visited that city, even in prosperous times, can remember without a shudder the caves, cellars, and abject dens in which the manufacturing "hands" find a refuge."

"A Naples despatch says the lava is still flowing copiously from the crater of Mount Vesuvius. The stream is from seven to eight metres high and from fifty to sixty broad. Shocks and detonations are frequent, and it is not likely the eruption will soon cease.

"The aggerate, says the *Debats*, of the armies placed on foot by the European powers amounts to nearly 7,500,000 men; and each soldier costing on an average 1,000f. a year, the expense is equal to close upon 20,000,000f. daily, 600,000,000f. monthly, and 7,200,000,000f. each year."

—The *Bombay Gazette* has a report of the Tract and Book Society's Annual meeting. The remarks of Dr. Wilson, which are reported pretty fully, we subjoin. If we can obtain reports of the other addresses for our next issue we will do so: "The Rev. Dr. J. Wilson began by alluding to the harmony existing amongst the different agencies which had been put in motion for the conversion of the people of India. First, the missionories of the Gospel were landing on these shores, acquiring the native languages, and going out to proclaim the glad tidings of salvation to the hundreds of thousands around them; next they were found translating the sacred scriptures and the standards of our faith and obedience; they were employed, also to a large extent in promoting the general education of the inhabitants; and further, they occupied their time in composing books and tracts for the use of those who had enjoyed the benefits of education. There was great harmony in all this. One man might prefer one of those schemes of operation to another, but the end of all of them was to extend the kingdom of God, and to promote the good of the inhabitants of this country. The work of producing tracts and books for circulation amongst the natives was increasing day by day. A great advancement was visible in education. The number of readers had multiplied, and was still increasing, to a great extent,—indeed, he thought it might be presumed that there were now four or five times more readers in this Presidency than there were when this society was formed. These readers, too, appeared in different classes of the Hindoo community and of the Mahomedan community. Time was when the Brahmins of this land had the monopoly of learning, but now the mercantile classes had made advances in education,—and even the agricultural classes, and other lower classes of the people, were being educated. This was the reason why there was such a large demand now for tracts and books, and as the number of readers went on increasing that demand would also increase. But there was more than this. There was a spirit of enquiry at work among the natives, which, he had no doubt, through the efforts of God's people and through the divine grace, would be attended with good to this country. In discussions with the natives they were now found pleading for theism pure and entire. They had begun by saying that the *Purans*, which were of comparatively recent origin, did not contain the real foundations of the Hindoo faith, and from these books they had gone backwards to more ancient writers—to the *Upanisheds*, which were of a pantheistical character, and other philosophical treatises,—but the result of investigation into these also, was that on the part of multitudes no confidence was reposed in them. He (Dr. Wilson) had a colleetion of the tracts published by Ramohun Roy, and, contrary to the understanding in England that he had been a Unitarian, it appeared from those writings that Ramohun had in reality been a pantheist; but while the Brahma Sumaj when originated had possessed the same character, and no persons had been more admired by those who attached themselves to that remarkable society than Ramohun Roy, yet he (Dr. Wilson) ventured to say that at the present time neither of the two schools of the Brahmas held distinctively the views which were expressed in those tracts. When the president of that society was in Bombay he asked him whether the members were in reality pantheists, or theists, and he received the reply—"We are theists." Again, in addition to the religious works of the Hindoos which he had already mentioned, the *Veds* had been brought to light, though not without considerable difficulty. He knew it to be a fact that a large sum of money had been given by Colonel Shortrede for the copies which were now in the library of the Bombay Branch of the Royal Asiatic Society. But they had not merely been acquired; they had been put in print, and to a considerable extent translated; and an investigation of them had shown that they did not teach pantheistic doctrines, like the *Upanisheds* and that they were not such as were likely to command confidence. Those were very ancient writings,—some three thousand years old;—Dr. Max Muller spoke of them as having existed probably 1500 years before Christ, (a point on which it was very difficult, however, to form an opinion;) and they disclosed some interesting facts, as for instance that the Hindoos did not know the art of writing before this country was invaded by the Greeks. At the same time they were not so ancient as at one time those Hindoo writings had been believed to be. About forty or fifty years ago there were persons who came forward and represented even the science of the Hindoos as being of such extreme antiquity that the Mosaic chronology must be rejected, but it had now been found from an investigation of those books that there was no occasion for alarm to any Christian mind in reference to that matter. There had been a great deal of enquiry on the part of natives in connection with this subject generally, and the result was that considerable dissatisfaction was felt by them with the position they occupied. Striking advances were being made from year to year, and during the past year a praying society had been formed amongst the natives of this place. This society was called the Prarthana Sumaj (association for prayer), a name which he thought was an improvement on that of the Brahma Sumaj. It was something that the members of that society did not call, in prayer, upon the works of their hand or the imaginations of their own heart: it was something that they looked up to the deity itself, and not merely to the creations of that deity; it was something that they now confessed their sins, and even asked forgiveness of God, and purification: and it was also something that a spirit of enquiry was now prevalent throughout the country. In a hymn in the *Rig Veda* the question—"To what God shall we offer our sacrifices?"—was asked about ten times; and it was apparent that the Hindoos would be unable to find a refuge even in the oldest of their sacred writings, when such questions as that occurred in them. After referring to the spirit in which the work of this society should be carried on, Dr. Wilson resumed his seat amid applause.

FRIDAY,—FEBRUARY, 7.

—*Times of India*: "Including a few steamers purchased, there have been taken up for the purposes of the Abyssinian Expedition a total of 238 vessels, costing an aggregate monthly outlay for transport hire alone of Rs. 39,20,000 (£392,000), Besides the vessels specified there are employed 15 steam and other ships belonging to the Royal and Bombay Marine. As for other items of the cost of the Expedition, no estimate that would be even approximately correct can now be stated. It may be sufficient to enumerate the principal heads—there is coal, the bill for which will only be second to that for transports, the consumption for the manufacture of sweet water out of the salt sea waves having been enormous. In a recent letter from Zoulla it was stated to cost £4,000 per day, The transport animals may cost even more than their fodder, but will yield some return when the Expedition is over."

—Same: "A New weekly Guzeratee newspaper, the *Yezdauperest* or the "Worshipper of God," has been started in Bombay with the object of expounding the doctrines of Zoroastrianism and extending a knowledge of them among the Parsees through the medium of the Guzeratee language, the original prayer-books being in a language understood by an extremely small portion of the community. The opening number of the paper contains some well-written articles."

—The undermentioned specifications of inventions have been filed in the office of the Secretary to the Government of Iudia in the Home Department:—

Mr. W. Edwards, Assistant Engineer, Mysore, Department of Public Works, Hassun division, for hydrostatic sluice gate.

Mr. R. MacKenzie, Engineer, Bombay, for fastening bales of cotton, wool, or other goods with hoop iron.

Lieutenant-Colonel E. Money, of Chittagong, for an economical production of burning gas applicable to lighting and heating purrposes.

—Deaths in Bombay 299.

—There has been a dreadful murder of a European lady, Mrs. Mac Dougall, widow of General Mac Dongall of the Bombay army, at Ootacamund. The deed is supposed to have been done by her ghodawalla.

TELEGRAPHIC NEWS.

London Jan. 31st—In the debate in the French Chamber on the Press law, M. Tihers advocated the liberty of the press. The Minister of the Interior declared that the tendencies of the French press were towards violence.

The *Standard* denies that the Viceroy of Egypt ever made an offer of intervention in Abyssinia. The *Post* denies that the Viceroy yielded to the representations of Lord Stanley when he ordered the withdrawal of the majority of his troops from Massowah.

Feb. 3rd.—The *Times* says that it is proposed to offer the post of Financial Member of Council to Sir Richard Temple.

There was a terrific gale in England on Saturday (1st Feb.) involving a serious loss of life and property.

The French Expeditionary corps in Rome has been reduced to a single division.

The Prussian Chambers have voted, by a large majority, the Bill giving compensation to the deposed princes.

Count Von Bismark vindicated this policy and threatened to send in his resignation if the Bill was rejected.

7th.—It is asserted that Mr. Adams, the American Minister at the Court of St. James's, has resigned.

MASSACRE OF A MISSIONARY AND SEVEN OF HIS PARTY AT FIJI.*

It is with deep regret that I have to transmit for your information the particulars of one of the most revolting tragedies that has been perpetrated in these islands since they have been brought under the influence of Christianity. For many years after the arrival of the Wesleyan missionaries they were subjected to frequent insult, and at times they were placed in positions of imminent peril; but, although they were in "deaths oft," not one of their number was ever struck down by any of the savages, by whom they were continually surrounded. Now, however, when professed heathenism is all but abolished—now, when most people believe that a man may safely travel in any part of any one of these islands with perfect safety—now, when we hear that some colonial assemblies are insulted when one speaks of the present cannibal state of some parts of Fiji, believing that such things are but customs of the past,—we hear in horrible detail the account of the murder of the late Rev. Thomas Baker, Wesleyan Missionary, Shadrack Seileka, native assistant missionary, one catechist and five students, whilst on a missionary tour across the island of Viti-levu.

The perpetrators of the crime are the chiefs and people of a town called Ngangadetavatu, in the Navosa district, as nearly as possible in the centre of the island, and about three or four days' journey beyond the residences of the planters upon the Rewa river. This Navosa tribe is one about which little or nothing is known, it having no communication or political connection with the tribes on the coast; nor was their isolation ever disturbed by the presence of a European until Captain Jones, V.C., H.B.M. Consul of Fiji and Toga, slept in and passed through their town about two years ago, when crossing the island from south to north, in company with Mr. F. Hennings and two other gentlemen, whose names I forget, when, as it now appears, they only escaped an attack by leaving the town at break of day, and getting beyond the boundaries of the tribe before the arrival of those who had to assist in the plot.

Since the war of last year, many thousands of people in the interior of Viti-levu, which is the largest island in this group, have renounced heathenism and cannibalism, with all their attendant crimes, and their chiefs made formal application for teachers of Christianity, or else received them when requested to do so by the missionaries and catechists. Three years ago the late Rev. T. Baker was appointed by his brethren to live a few miles up the Rewa, to open the new mission station at Davuilevu, and to devote his time and energies to the benefit of the tribes in the interior. He laboured there with unflagging industry, frequently taking long and difficult journeys to visit the teachers under his care, and to endeavour to induce the tribes still farther in the interior to embrace Christianity. During these journeys he took frequent surveys of the Rewa, in most of its varied windings, from the notes of which he sketched out a chart of the river which, he thought, would be of considerable value in the opening out of the country to British enterprise.

In the annual district meeting of the missionaries, Mr. Baker applied for permission to visit the colonies for a year to recruit, which application was recommended by his brethren to the Conference and committee of the Wesleyan Missions, for their sanction. In the full expectation that he would have leave of absence in 1868, he left exceedingly desirous to gain over to Christianity the few remaining tribes which are still heathen, as well as visit the different tribes of Viria, Soloira, Navunidakua, and Dawarau, which have lately wholly, or in part, embraced Christianity; and likewise finally revise his previous surveys, and be enabled to complete his chart of the river.

On the morning of the 13th of July he prepared to take his departure, but did not tell either his colleague, the Rev. Jesse Carey, at Rewa, or his wife, that he was thinking of making inquiries as to the possibility of his being able to cross right over the land to the westward, so as to arrive on the coast at Vuda. His reason for this will be afterwards shown. He seemed more than usually cheerful and affectionate to all—his family and servants— and appeared to linger about to look upon everything. He then left, saying that he would be back again in ten days. That afternoon he arrived at Naikorokoro, about fifteen miles up the river from his abode. Here his crew and the native minister slept whilst he crossed over the river and stayed the night at Captain Moreton's where he was kindly entertained. At this stage his crew began to have forebodings of evil, one of their number having had a remarkable dream, in which he saw a number of bodies cut up and presented at the front of a heathen temple.

On Sunday, the 14th, he went five or six miles further up the river, where he preached in Fijian, and afterwards to a small congregation of planters, who assembled in the house of Mr. Lee. In the afternoon he went to the town of Viria, where he preached in native, and slept the night.

Early on Monday morning, and shortly after he had started on his journey he met a teacher of one of the towns in the neighbourhood, named Isaiah Nasekai. He at once requested Isaiah to go with him, as he would be a good guide when he approached the coast on the Vuda side. That afternoon he arrived at Navunimoli, where he arranged to leave his boat and strike inland; here he told the teachers under his direction, that if they heard that he had succeeded in pushing his way through to Vuda, they were to take his boat home to Davuilevu.

Tuesday, the 16th, after some very heavy and fatiguing climbing all day long, he arrived at Toberua, in the Navunidakua district, where he slept.

On Wednesday, he arrived at Dawerau, and at once went to the principal chief of Namara, whose name is Waqaliqali. This place is one of the outposts of the mission; in it and the neighbourhood were stationed four catechists, to whom Mr. Baker had then come to counsel and direct, and from whom he expected to receive reliable information about the tribes beyond. Both Mr. Baker and the native minister preached here, and did not attempt to proceed further on the Thursday, on account of the wet weather. During his stay here, a chief of inferior rank came to him, and began in a very impertinent manner to make inquiries about the *lotu*, viz., Christianity. Mr. Baker very civilly replied; whilst, however, this heathen fellow was speaking, Waqaliqali entered the house, and took this man sharply to task for daring to speak to a missionary and a gentleman in that style. He also wanted to know his pedigree (than whom no one knew it better than Waqaliqali), so that he might judge if he were a gentleman, or had any right whatever thus to address a visitor. The fellow slunk out of the house in a rage, and it is strongly believed that he shortly after sent a messenger on to the next tribe to ask them to club the party should they proceed further.

Mr. Baker then asked the Chief Waqaliqali to take the party on to the next tribe, which proposal, however, the chief declined, saying that his father had been clubbed by the Navosa people, and that if he went he would in all probability share the same fate. He then asked Mr. Baker not to proceed farther, as he felt sure that it would not be safe; but did not give any particular reason for urging this course—whether he suspected that the fellow to whom he had spoken sharply meant mischief or not cannot at present be ascertained—perhaps he did. He told Mr. Baker that he would consult his oracle, and would then know from it the result of the journey would they proceed. He therefore went off, and shortly after returned with a few leaves of a shrub, which he placed between his belt and his skin, and at once commenced walking or trotting backwards and forwards at a great rate, with his hands clenched and his elbows working like a man walking a race against time. "If the leaf bit" him he was not to go, "but if it did not all was right." Presently he said, "The leaf bites me greatly: we must not go!" At which Mr. Baker laughed, and said—"Ah! that only means that *you* are not to go—it does not allude to us."

They were then asked to postpone their starting until Saturday, so that a feast of "yams and pork" might be provided for them on Friday. To this thay assented, as it would be extremely uncertain where they would get any more food. This supply was given with all Fijian formality early next morning, after which Mr. Baker presented a whale's tooth, and asked that guides might be appointed to conduct him to the Navosa Tribe. To us who have the advantage of subsequent events to enlighten us we see that Waqaliqali's selection was in itself very significant of danger. He did not appoint men of his own tribe, but two who really belonged to the Navosa tribe, but who had been living [illegible] his town. Of course, this was [illegible] Baker, or he would not have failed [illegible] it as a strong evidence of suspe[illegible] The chief did, however, distinctl[illegible] Baker to return without visiting [illegible] tribe when he received the whale's [illegible] even this would be lightly thought [illegible] had distinctly said his father had [illegible] there, and if he went that he wo[illegible] clubbed. Mr. Baker would attribute [illegible] to jealousy and fear; for it is no unc[illegible] currence for a chief to do all he possi[illegible] stop a visitor on his way to another [illegible] which he was not on friendly terms, a[illegible] detract from his own importance and pi[illegible] tionately raise his rival in the estimation o[illegible] people. So that those things which we no[illegible] as exceedingly suspicious and premoni[illegible] would not be thought so by the late Mr. B[illegible] with his extensive experience of the Fijian [illegible] racter. The same evening, Friday the 19th[illegible] wrote the following letter to Mrs Baker, in w[illegible] he explains his intentions; and we may infer[illegible] he thought but little of what the chief had [illegible] as he does not allude to it in either of his l[illegible] written to his wife and colleague.

"I am here and have been two days now, [illegible] have had very wet weather until to-day, [illegible] has hindered us. I find we are about n[illegible] down the land, and have resolved to go a[illegible] way, now I am so far in. I had thought of [illegible] before I left you, but did not name it, becaus[illegible] knew that you could not endure the thought [illegible] my going away for so long a time. But I h[illegible] only decided this evening to go; and I do so [illegible] cause, first, I want to do the people good; a[illegible] secon i, because I believe there is no great o[illegible] cle in my way; and thirdly, because if I do [illegible] now, I shall never go. [Alluding to his expected visit to the colonies, and the probability that he would be sent to some other station on his return.]

"When you get this I shall be at or near Vuda, and shall come back by way of Nadroga and up the coast. In this way I shall not require a boat to go after me [as he could get a large canoe at Nadroga].

"You must cheer up, and pray for me. I am in my Master's work, and He will take care of me and mine. We are all in good spirits and our feet are sound.

"We have preached twice here. I did so yesterday, and Shadrack has preached to-day. People are *lotu*-ing [embracing Christianity] all round, and there is only here and there a town that is not *lotu*.

"We start early in the morning for Navosa. I anticipate no difficulty except in this place. If they do not *lotu*, I believe they will not venture to kill me.

"I think much about you and our little ones—especially Alice.

"If Navosa should *lotu*, I will send another letter on by Nadroga, or any other way that may offer. I may be home by to-morrow week, July 27.

"I have found the people very kind so far. We hope to reach Navosa to-morrow, and if they *lotu* to spend Sunday there.

"There is no fighting anywhere now, so I feel that the 'coast is all clear.'

"Kiss the children for me—all of them—and tell them to pray for me.

'On Saturday (the 27th), let the boat be sent to Rewa, as I hope to meet her there then.

"Good night, my dear wife. God bless you all. Yours, &c., &c."

To his colleague he writes, "People are all *lotu*-ing, and I think Navosa is the last dristict we have to try with. Hope you will continue to pray for me. I do not fear the natives, and we hope to do them good. We are all well and kaukauwa" [strong].

The native minister wrote to his wife at the same time, but did not express any fears of danger.

Waqaliqali having provided the guides early on Saturday morning, the party took their departure from Namana for Gagadelavatu, the principal town belonging to the Navosa trbe. Waqaliquali and several others accompanied them for a few miles on the road, returning when Mr. B. halted for break-fast, after expressing his regret that h[illegible] could not persuade them to return. After har[illegible] and rough walking they arrived at Gagadelavat[illegible] at about 3. p.m., and almost immediately aft[illegible] sent a message to ask for an interview with N[illegible] katakataimosi, the chief of the place. He, w[illegible] several of his people, came out, and sat hims[illegible]

* From a Correspondent of the *Sydney Morning Herald*.

down upon a stone in the village court-yard. Mr. Baker at once went up to him, with the native minister and shook hands with him, and when all were seated the native minister, according to Fijian custom, presented a whale's tooth, and asked the chief to embrace Christianity and to grant them permission to pass on to the next tribe. The old man took the tooth and said, "As for the *lotu* I hate it. The path is yours in the morning!" By some it is said that he gave permission to pass through the land; but pointed to an axe and significantly said that "*that* was for the lotu!" Mr. Baker was then informed that H.M. Consul had stopped at this village, and that a pig had been killed for his entertainment. Upon hearing this Mr. Baker at once made up his mind to sleep there. After the meeting in the court-yard, the whole party went into the chief's house, and waited for any food that might be presented according, to Fijian custom. Nothing however, was given; Mr. Baker, therefore, sent a few yams out to be cooked, but the chief would not allow it.

The chief and people of the place crowded about them, and pressed them to talk; the native minister, therefore, urged them to lotu, and explained its requirement and advantages; they however, replied by asking how many guns, and how much powder—how many pieces of print and axes would be given to them if they complied. They were asked to conduct their lotu so that the townsfolk might see them—the native minister, therefore, led Mr. Baker's party's evening devotions. After which they were left to themselves, and although footsore, weary, and hungry, they were all soon fast asleep.

It is said that the native minister's suspicions were aroused when he looked out of the door in the middle of the night and saw a number of men coming to the town from surrounding villages, for their torches could be seen all around. No one, however, thought of making their escape from the town in the night. Early in the morning M. Baker was astir, and looked over the country with his telescope, when it is supposed that he saw the natives excitedly moving about and engaged in other business than planting, for he said, "Boys, dress yourselves, and let us be off, for we shall be killed to-day!" When Mr. Baker had conducted their morning devotions—singing reading, and praying—he stepped out again, whereupon the chief Nakatakatoimosi came up and said, "Come, let us shew you the path to Vuda!" Mr. Baker called his party out, and when all were ready they took their departure, the chief leading the way with a small battle-axe in his hand, being closely followed by Mr. Baker. Shadrack Seileka, the native minister; Nemani Raqio, and Aisea Nasekai, catechists; and Sisa Tuilekutu, Taniela Ratuvesi, Josifata Nagata, Nafitalai Toran, Setercki Madu, and Josifata Nakarawa, who were students in the Circuit Training Institution under Mr. Baker's superintendence; these all followed on in single file. After proceeding thus for about 120 yards, Josifata Nagata saw a small bag belonging to the party in the hands of one of the heathen; he went to him and asked for it, when the man replied, "No, go on; I will carrry it." Whilst Josifata was thus turned round, he saw the heathen coming rapidly out of the different houses with their guns and clubs, and hurrying likewise very suspiciously after them. He turned and ran, and, with a companion from the institution, who too was a few yards behind the main party, rushed past Aisea, the catechist, into the middle of the line, saying, at the same time, "We are to be clubbed!" Aisea, who was carrying a small tin-box upon his right shoulder, replied, "If we are, *that* won't save you!" which he had no sooner uttered than he was struck with a club from behind. The box, however, received the full force of the blow, and merely glanced against the left side of his head. He dropped the box, and rushed from the path. M. Baker turned round at once on hearing the stir behind, and the noise of the blow upon the box, and with his right hand upraised, he said, "Don't run away;" or "Don't;" when the chief, who was immediately before him, turned sharply round at the same time, and struck him on the lower part of the back of the neck with his axe, and he fell dead upon the spot. The native minister, who was but a few yards or feet behind, stooped down over the body to kiss it, saying as he did so, "We will die together with our missionary," in which position he too was chopped down. The catechist Nemani was shot, and all the others, with the exception of Aisea and Josefata, were instantly despatched. These men only ran a few yards, and then threw themselves down and crept under the long and decayed reeds, not daring to move lest the least rustle should betray their whereabouts to those who were diligently seeking them.

Aisea lay close until the murder was finished and the bodies were dragged off to the town, when, all being quiet, he endeavoured to get away from the place, but had not gone many yards before he was seen by two women, who instantly gave the alarm to the men of the town, who rushed out at once and followed in the direction pointed out by the women; but Aisea, as soon as he was perceived, wisely doubled upon his pursuers and crept back to the town, and there lay concealed under the long grass and reeds not a great many yards from where the bodies were piled.

The two guides from Dawarau prepared to leave with Mr. Baker's party, but were stopped by the people of the town, and detained in the house, but in such a position as to be able to see all that transpired. They confirm the above particulars given me by the two men who escaped. The bodies, after being dragged to the town, were then stripped and thrown one on the top of the other—the late Rev. T. Baker being placed on the top. They were then formally presented to the god, and afterwards divided out to the different towns three being kept for the chiefs and people of No-Gagadelavatu—two to the next town of importance, the remaining three to three separate towns. The guides were then sent off to report what they had seen.

Aisea, meanwhile, lay still close at hand, not daring to move throughout that long Sabbath-day. From 8 a.m. until about 8 p. m. he was compelled to listen to that awful death-drum, and to the noise of their singing and dancing as they fiendishly rejoiced (*thibied*) round and insulted the bodies of the slain. He heard the clapping of the hands as the bodies were presented to the god, and again when they were given to those who received them on behalf of the chiefs of neighbouring towns. He heard, too, the chopping up of the firewood with which the bodies were to be cooked; and he dared scarce breathe, lest it should be perhaps used to roast himself. When all was dark and still, he crept forth and made a circuit round the town until he came to the path over which he had passed with the murdered party only the day before. He says, "I did not then run fast, as I thought that my staength might fail me, as I had not eaten all day, and I knew that it would be a long time before I could again eat. The morning arose, and I turned away from the path and sought a place of hiding. I found a cave, and entered and slept. When it was again night I hurried off. I came to Namara, the town of Dawarau, and there met a little boy. I seized his hand and said,—'Tell me, now, are the teachers here or not?' He said, 'No.' I, therefore, thought that, perhaps Waqaliqali and the people here knew of the plot that was tied to kill the missionary, and, if so, it would not be good for me to stay there. I went into the house of the teacher; I felt about for his mats and pots, and they were gone. The teachers are gone I said, so I must go too. I went into the house of the pots (kitchen) and found two yams; these I grasped and ran. When the morning was nigh, I went again away from the path, and rubbed the sticks; they smoked, and I blew the spark and lit the fire and roasted my yams, and ate but one. I then went on again until I came to a town where the teachers are, and then I said, 'I live.'"

Josefata Nagata, who sprang out of the path at the commencement of the mischief, also hid himself under the dry reeds, and did not dare to stir until all was over, and darkness had set in. He several times heard them say whilst looking for for him, "Some one go for a firestick, and let us burn the reeds;" but no one went for the light, He therefore escaped. One of the enemy, whilst thrusting his club among the reeds to raise them stood for a short time upon his leg: but so well had Josefata buried himself that he was not even then noticed, This young man was wandering in the bush from Sunday until Thursday before he arrived at a Christian town; and when being brought home in a canoe he was wrecked, and again narrowly escaped with his life.

As yet it is uncertain as to the cause of the murder, and it is likewise uncertain how far the plot was known. Reliable information has been obtained that a chief of an influential tribe sent some months ago a club to the various tribes which Mr. Baker visited, and asked them to murder any who might attempt to cross over the land. Whether it has been done to stop th further advance into the interior of white settlers or is an attack upon Christianity by the heathen or is a challenge to Thakobau, cannot yet be satisfactory ascertained. The two latter reasons appear the most probable. For all those tribes look upon the advance of Christianity into their territories as a political confiscation of their power, land, and persons by the influential tribes on the coast. For these reasons the *lotu* is opposd by the heathen, and not as in many other heathen countries, because it is an attack upon the gods and worship of the people. The heathen Fijian is almost without a religion, for they have no faith in those whom they call gods. So that, when the old chief replied to Mr. Baker that he hated the *lotu*, he meant that he hated the authority and power of the people of Bau and Rewa. In fact he is reported to have said that he "had the fork with which he was going to eat Thakobau's tongue."

Messengers from Rewa have made application to this Navosa tribe through other tribes with which they are friendly, for any of the bones, clothes, &c., of the murdered party; but the reply sent back was that "they did not know Rewa or Bau (which implied, too, that they did care for Rewa and Bau), and they would not give up anything upon which the friends of the murdered might 'place their hatred upon' [*nocatitira*], and so bewitch them." Meaning by that, that if they parted with anything formerly belonging to Mr. B., his friends could so bewitch them as to cause the death of all concerned in the murder.

H.M.'s Acting Consul, J. B. Thurston, Esq., has applied to the chief (viz., Thakobau) for the production of the murderers of a British subject, and he (Thakobau) has promised to do his utmost to secure them. Preparations are now being made to send an army into the interior to punish all the tribes concerned in the affair. The white residents have held meetings, and have resolved to assist the chief by furnishing him with arms and ammunition, and personal service if he required it; but which he respectfully declines.

The different mission families have passed through severe trials lately. Within a month after holding their annual meeting, which commenced in the second week in June, several deaths occurred. Upon the return of the Rev. J. Robson to Lakemba, he found that his child had died and was buried, there being no one to read the burial service. The Rev. J. Rooney returned to Bau, and within a week he had to consign to the tomb his beloved wife and infant child. Death then entered the family of the Rev. W. Moore, the chairman of the district, and took away his youngest child. Immediately upon the burial of which the news arrived of the murder of the Rev. T. Baker. Sincere sympathy is felt and expressed by all the white residents for them; for difficulties seem to surround them and darkness hangs over them. By all accounts, however, their work was never in a more prosperous state, their difficulties being chiefly the want of men, both missionaries and catechists.—*Christian Work.*

Miscellany.

—Tour of a Missionary Bishop.—Bishop Patteson usually sails from New Zealand in May, when the hurricane season in the islands is over, and before the wet wintry weather of New Zealand has set in. He takes with him one of his assisting clergy and all the natives, except a few of the older scholars, who have become accustomed to the colder climate, and who remain behind to prosecute their studies under the care of the other assisting clergyman. On one of the islands in the Banks group a secondary establishment has been formed, where the natives remain with the clergyman, while the bishop makes the round of the islands—taking with him some of the lads to visit their parents, and those who are desirous of remaining at home—receiving fresh accessions to his numbers, and returning to their friends those who are unpromising. In October he returns again to Auckland with all his flock. A great loss of time is of course involved in these voyages of the scholars to and fro, and in the yearly breaking up of the establishment; and, for this reason, the bishop is about to move the head quarters of his mission to Norfolk Island, the climate of which is sufficiently warm to enable the Melanesian natives to remain there without risk throughout the year. It may not be known to many of our readers that Norfolk Island—formerly a penal settlement for the worst class of

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convicts from Australia—is now inhabited by the Pitcairn Islanders, having been made over to them by the Government when transportation to Eastern Australia ceased, their numbers having become too great for Pitcairn Island. It would be difficult to over-estimate the peculiar qualifications of Dr. Patteson for this work. To most men the great diversity of dialects to be encountered would be an insuperable obstacle; but the bishop is possessed of a rare talent for languages, by which he is enabled to master them with wonderful rapidity—not merely in a superficial way for the purposes of conversation, but as a philologist of the very highest order. Nearly every summer the grammar and vocabulary of a new dialect are composed by him, whilst he teaches every day in three or four different languages. A printing press is kept in constant use in this institution also, and is worked by the natives. The practical difficulty of teaching some sixty students, speaking upwards of a dozen different languages, is got over by adopting one of them, best suited for the purpose, as a standard, and making them all learn it. This also enables them to communicate amongst each other, which would be otherwise impracticable. The bishop has a peculiarly winning manner, and he does not assume, as many do, a tone of superiority towards his native scholars, but treats them in every way as equals, sitting down to meals with them, and in point of fact raising them up, as it were, to a level with himself. The consequence is that his influence over them is unbounded, and they regard him with the strongest feelings of affection and respect.—*Blackwood's Magazine.*

The following is a very pleasing extract from the Queen's book about the Highlands. Her Majesty is in a fair way of regaining all her popularity: "I went into a small cabin of old Kitty Kear's who is 86 years old—quite erect, and who welcomed us with a great air of dignity. She sat down and spun. I gave her, also, a warm petticoat: she said. 'May the Lord ever attend ye and yours, here and hereafter; and may the Lord be a guide to ye, and keep ye from all 'harm.' She was quite surprised at Vicky's hight; great interest is taken in her. We went on to a cottage (formerly Jean Gordon's), to visit old widow Symons, who is "past fourscore," with nice rosy face, but was bent quite double; she was most friendly, shaking hands with us all, asking which was I, and repeating many kind blessings: may, the Lord attend ye, with mirth and with joy; May, He ever be with ye in this world and when ye leave it. To Vicky, when told she was going to be married, she said.

"May the Lord be a guide to ye in your future and may every happiness attend ye." She was very talkative, and when I said I hoped to see her again, she expressed an expectation that "she should be called any day," and so did Kitty Kear.

"We went into three other cottages—to Mrs. Symons's (daughter-in-law to the old widow living next door), who had an unwell boy, then across a little barn to another old woman's; and afterwards peeped into Blair, the fiddler's. We drove back, and got out again to visit old Mr. Grant (Grant's mother), who is so tidy and clean, and to whom I gave a dress and handkerchief, and she said,

"You're too kind to me, you're over kind to me, ye give me more every year, and I get older every year. After talking some time with her, she said, 'I am happy to see ye looking so nice. She had tears in her eyes, and, speaking of Vick's going, said, I'm very sorry, and I think she is sorry, hersel';' and having said she feared she would not see her (the princess) again, said, 'I am very sorry I said that, but I meant no harm; I always say just what I think, not what is fut' (fit). Dear old lady, she is such a pleasant person.

"Really the affection of these good people, who are so hearty and so happy to see you taking interest in everything, is very touching and gratifying."

PASSENGERS SAILED.

Per *Rangoon* for Suez, 14th:

For Southamton.—Mrs. Horsburgh and 2 children; Mrs. Penson and 2 children; Mrs. Reynolds; Mr. T. Dobson; Mr. and Mrs. R. Howard and 2 children; Mr. A. Harvey; Mrs. Finch and 2 children; Mr. John Fox; and Captain Wright and child.

For Marseilles.—Mrs. W. Dodsworth; Mr. Gustave Steinshal; Mr. and Mrs. C. H. T. Crosthwaite and 3 children; Mr. T. Milne; Mr. T. Duft; Mrs. Kipling and child; Mrs. Forbes Robertson and 2 children; Mrs. Thorp and child; Mr. and Mrs. A. Thomson; Mr. Kellner; and Lieut. Cotton.

For Suez.—Mrs. Hebert; Major Roe; Mr. R. S. Blaine; Mr. J. R. Manning; and Lieut. Col A. Macqueen.

For Aden.—Capt. Mander.

For Malta.—Mr. and Mrs. Muspratt

PASSENGERS ARRIVED.

Per *Colembean* from Suez, 11th:

From Southompton.—Mr. and Mrs. Melville and two children, Mr. J. T. Hewitt, Capt. and Mrs. Doig, Mr. Barton, Capt. Mackie, Capt. and Mrs. Wright, Mr. J. F. Harrison, Mr. J. W. Lea, Mrs. McShane, Mr. Kerr, Mr. F. Cooper, Miss Constable, Mr. John G. Ewart, Mr. R. G. Murray, Mr. W. Wright, Mr. J. M. Brooks, Mr. C. Stewart, Mr. J. Edmonston, Mr. R. Pile.

From Marseilles.—Mr. D. Stewart, Capt. and Mrs. Fitzhugh, Mr. F. B. Cann, Miss Walton, Mr. Thomas Willes, Mr. A. Campbell and 2 Children, Mr. and Mrs. Ashburner, Mr. J. Tyndall, Mr and Mrs. Thornton, and child, Miss Rooke, Captain Gregg, Dr. S. Brown, Mr. Jefferson, Mr. Boult, Mr. Robinson, Mr. Time, Mr. Luke, Mr. Farrer, Miss Peyton, Mr. Sheldon, Captain Battye, Mr. Shapoorjee, Mr. Curranee, Mrs. Cama, Mr Schwendler, Captain Graham, Lieut. Colonel Robinson, Mr. Rafael de Ross, Mr. J. Duncan.

From Suez.—Mr. V. Cantelli, Mr. A. Prdier, Mr. P. Van Motman, Mr. H. Van Motman, Mr. J. Meulman, Mr. C. M. Smith.

DOMESTIC OCCURRENCES.

BIRTH.

SMITH—January 26th, on board the *Baroda*, off Suez, the wife of John Smith, Esq., of a son.

MARRIAGES.

WEBB—BUTT—February 6th, at Christ Church Byculla, by the Rev. G. C. Reynell, Mr. Alfred Webb to Mr. Butt.

DUNCAN—PAYNE—February 11th, at the Free Church of Scotland, Bombay, by the Rev. D. C. Boyd, M. A. Robert B. Duncan Esq., Bank of Bombay, to Emily, third daughter of W. H. Payne, Esq., Deputy Commissioner of Customs, S. D., Bombay.

DEATHS

BOWEN—*December 12th* 1867, at New York, Mrs. Harriet Bowen, widow of the late Mr. George Bowen.

ELMORE—January 14th, at "Rockswood," Southampton, Elizabeth Mary, the infant daughter of Mr. John S. Elmore, aged 10 months.

MORGAN—January 24th, at Poona, Luiza Flora the dearly beloved wife of Mr. Richard Morgan, Pleader.

Advertisements.

BOMBAY TRACT AND BOOK SOCIETY.

The following monthly periodicals are to be obtained at the Tract and Book Society's Depository:

	Rs.	As.
Sunday at Home, annual subscription, in advance	3	4
Liesure Hour, do do	3	4
Child's Companion	0	12
Tract Magazine	0	12
Cottager	0	12
British Messenger	0	12
British Workman	0	12
Band of Hope Review	0	8
Biblical Treasury	0	12
Sunshine	0	12
Kind Words	2	0
Sunday School Teacher	1	4
Bible Class Magazine	0	12
Child's Own do	0	4
Infant's do	0	8
Children's Friend	0	8
Missionary News	2	4

The following bound volumes for 1867 have been received:

Sunday Magazine	5	8
Good Words	4	8
Kind Words	2	4
Children's Friend	1	2
Infant's Magazine	1	2
Biblical Treasury	1	0
Family Treasury	4	8

Depository, Verge of the Esplanade.

MESSRS. DRURY & GOODE,

GENERAL CONTRACTORS, &c.

INVITE inspection of their designs, with Price List, for Head Stones, Tablets and Monuments, which they are disposed to do at reasonable rates. 28 Parell Road, Chinchpoogly.

March 14th 1867.

DIOCESAN SCHOOL,

BYCULLA.

LOCAL COMMITTEE.

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The Hon. Mr. JUSTICE WARDEN.
HERBERT BIRDWOOD, Esq., M.A. C.S.
GERARD NORMAN, Esq.

Honorary Secretary—JOHN CAMERON, Esq.
Head Master—The Rev. E. H. DUBOIS.

THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E. H. DuBois, in connection with the School held in the Freemasons Hall, Mazagon. A large house with extensive ground, and ample accomodation for a number of Boarders has been secured in a healthy part of Byculla.

Children of both sexes from the ages of 6 to 15 will be received, and every effort made to ensure them a happy and comfortable home.

The course of study will be varied according to the age and attainments of the pupils, commencing with the elementary branches and rising to the Matriculation Standard of the University of Bombay. The Home-studies of the Boarders will be under the Superintendence of Mr. and Mrs. DuBois and an assistant resident Master.

From the success which has hitherto attended the Day School already established, the Committee have every confidence that this fresh undertaking will meet with adequate support, feeling assured, as they do, that every care will be taken of, and comfort provided for the pupils, and that they will receive a sound moral, and religious training as well as a good secular education. The Committee earnestly trust that their endeavours thus to provide what has long been felt as an urgent want will meet with a hearty responce on the part of parents.

Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DUBOIS, Byculla.

G. C. REYNELL,
Honorary Secretary Diocesan Board of Education.

BOMBAY SCOTTISH EDUCATION SOCIETY.

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The Hon. ALEX. BROWN, *Chairman.*
D. ROBERTSON, Esq., *Deputy Chairman.*

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W. NICOL, Esq.	JAMES WINDRAM, Esq.

FORT SCHOOL,—8 HORNBY ROW.

It is the object of this School to provide for pupils of both sexes a systematic and extended course of instruction in all the banches usually taught in first class Educational Establishments. The School is under the Superintendence of Mr. JAMES MACDONALD, lately Head Master of the Western Institution, Edinburgh. Mr. MACDONALD is assisted by Mrs. MACDONALD in the teaching of the girls and of the younger boys.

The Course of Instruction comprises:—

Holy Scripture.	Geography, Political and Physical.
English Grammar and Composition.	Map-Drawing.
Writing and Arithmetic.	Algebra and Euclid.
History.	Latin.

Music, Vocal and Instrumental.
Plain and Fancy Needlework.

FEES:—First and Second Classes .....Rs. 5 per Month
Third Class .....7½ ,,
Fourth and Fifth Classes .....10 ,,

Four members of a family are charged as three.
A separate fee is charged for instrumental music.

To complete the arrangements of the Institution, adequate provision has been made for the reception of Pupils as BOARDERS by Mr. and Mrs. MACDONALD.

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Printed and published for the Proprietors, by WILLIAM BOYD, Manager, at the ORENTAL PRESS Bombay February 15th, 1868.